THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST *is;* but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is *not*, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry. After reading the paper a year, he says: "I see that some are misled, as I was a year ago, in supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community. It seems to me now to be no more the organ of that body than though the O. C. had no existence. I have perused it with some care the past year, and find it, among all the Socialistic organs, without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

The hard times crowd us all. Now and then an able-bodied man sends us a dollar and apologizes for not sending two by saying that he has been laying by that dollar, a few pennies at a time, for several weeks. On the other hand, our annual receipts do not thus far half pay for the bare cost of paper and printing, to say nothing of editorial labor. At the same time many of our subscribers are wealthy and sometimes send us more than the price of the paper. These circumstances have suggested the following plan for equalizing burdens all round: Let every person who can spare a dollar besides his regular subscription send it to us with the name of some poor person to whom he would have the SOCIALIST sent, *and we will contribute the other dollar in every case and send a full volume.* That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack.

PUBLISHERS' CAVEAT.

THE AMERICAN SOCIALIST will in the future, as in the past, publish all well-written accounts of new Communistic and Coöperative Societies which may be offered in good faith; but it should be clearly understood that its conductors disclaim all responsibility for the character or success of such Societies. They consider that they perform their duty if they exclude schemes which are manifestly hair-brained or fraudulent, and continue to set forth, as opportunity offers, the principles which seem to them to lie at the foundation of successful Socialism.

A similar disclaimer of responsibility for *advertisements* is also hereby notified to all readers. We shall print only such as seem to us honest; and all we mean by that act is that it will be safe to *read* them; but when you come to *business* with the advertisers, you must act on your own responsibility.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"**The American Socialist,** Oneida, N. Y."

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SOCIALISTIC NOTES.

George J. Holyoake has completed his second volume of the "History of Coöperation in England."

Labor strikes continue to be common occurrences in England. Ten thousand dock laborers and 3,500 iron-workers are reported on strike in Liverpool.

Elder F. W. Evans, on the evening of Jan. 31st, read an essay on Shaker Socialism at the Ladies' Rooms, 4 Park St., Boston, before the Social Science Club.

We have received the printed "By-Laws of the Pioneer Boarding and Employment Company"—a new Coöperative enterprise. Copies may be obtained of A. Warren, Montague, Texas.

A fund is being raised in England to be presented to E. T. Craig, as a testimonial of appreciation of his life-long services in behalf of Coöperation. Contributions are especially solicited from all friends of social progress.

Nine hundred people are now living at the Social Palace of M. Godin in France, and it is estimated that when fully completed it will furnish better accommodations to fifteen hundred people than common houses do to one-hundredth part of this number.

Prof. Cairnes says of Coöperation: "It constitutes the one and the only solution of our present problem, the sole path by which the laboring-classes as a whole, or even in any great numbers, can emerge from their condition of hand-to-mouth living, to share in the gains and honors of advancing civilization."

In St. Louis a number of persons have taken out articles of incorporation for a Coöperative Society, to be called "The St. Louis Furniture Workers Association." It will have a capital stock of $50,000, in shares of $25 each. No person can own more than twenty shares, and every person employed must own at least one share.

Ex-President Woolsey, in his last article in the *Independent*, has the following paragraph on Religion as a builder of Communistic Societies:

"Religious reasons for founding Communal establishments are more likely to insure success than others. Here we mean by *religious reasons* any held in common touching the relations of man to God and to the end of living, whether they include objectionable features or not. If such objectionable features belong to the Community, they will naturally act against it, both within and in the opinion of an outside society, which condemns or even abhors its creed or practices. And to some extent this must weaken, if it do not soon destroy, the settlement. But religion seriously entertained, for which men have sacrificed something, is a very strong bond of union. It ties a small Community together and keeps them apart from the rest of the world. It may make them even dread the world. It cannot be an accident that Cabet's and Robert Owen's societies, with no religion, have had a poor success and a short life; while ignorant Germans, as spiritual guides, led colonies adopting a common life into this land, which have had ten times their amount of prosperity."

The English Coöperators are discussing the subject of coöperative building, and at a recent conference at Bradford of delegates from the Coöperative Societies of Yorkshire it was unanimously resolved that "cottage building is practicable by Coöperative Societies, and forms one of the best means of utilizing surplus capital, and might be made the means of furnishing many of our members with a home of their own." Mr. Neale, who read a paper on the subject, urged that Coöperative Societies, "when they set about providing dwellings for their members, should turn their attention to the possibility of giving to them the great advantages capable of being secured by dwellings associated on such a model as M. Godin has set them; which could be made to supply, even more perfectly than the isolated dwelling, a secure investment for individual savings, and give to their inmates a command over their own apartments as entire as they can possess over their separate abodes; while with this security and power were combined a variety of economical and social advantages arising out of the association of these individual homes."

Parke Godwin, one of the Fourieristic leaders of the past, gave a lecture in Boston on the 5th inst. on "Our Social Problems," in which he said:

"How many great minds and noble hearts are now at work to find the key of Social Science, to unlock its mysteries, to bring the seeming chaos into order? Something has been done in this direction, but much more remains to be done. The publicists and economists have given us glimpses of the field—the scientists will soon open it to the husbandman and his golden harvests. What new forms of social relation the true society science would bring, I do not know. If I knew, and could tell the people, I should be a greater benefactor than Fulton, Morse or Edison, and greater, even, than Newton, inasmuch as the harmony of human souls is a greater aim than the harmony of the spheres. I suppose that progress in the future will be like progress in the past—a more and more complete and compact unity of association. It will involve the principles of increasing partnership in trade—of a more universal assurance—of popular and real, as opposed to factitious credit, and of new appliances for coöperative production. All these principles have been applied on a small scale, and prove to be practicable. They must now be applied on a larger scale. They respect individuality and freedom, and yet knit men together into closer associations of reciprocal dependence. They will eventually triumph; and the nineteenth century may yet see our industrial emancipation as the sixteenth witnessed our religious and the eighteenth our political emancipation."

WHAT IS, AND WHAT MIGHT BE.

I.

Just now certain prominent clergymen are making a great outcry against Socialism. Looking down from the summit of old systems and institutions of which they are, perhaps, an essential part, they seem to feel themselves personally threatened by the new movement which is so rapidly spreading. At any rate they use very violent language, and are altogether more bloody-minded than is philosophic, or than the situation justifies. The Rev. Joseph Cook speaks of the coming day when demagogues shall "fan the Gehenna flames of Socialistic revolution;" and says in the same lecture: "There has never yet been seen in American history a day so red with blood as will be that day when Socialism attempts spoliation here by force of arms." That is an example of the way in which a great class of people look upon Socialism. There is no discrimination, no apprehension of the real objects for which the poorer classes are agitating. The upper classes will not listen to any suggestions of change. Under the old system they have accumulated wealth. They imagine that Socialism threatens to take from them that accumulation, and they are filled at once with fear and with fury, which only increase as they see the Socialistic wave constantly gather force. They look upon Socialists as a mob of banditti, bent upon robbing other people to escape work themselves.

We invite all who are in this unhappy frame of mind, so full of gloomy forebodings, so opposed to the inevitable, to sit down with us a little while and let us sketch for them the general situation. We shall hope to turn the thoughts of all who read from visions of impending carnage, riot and coërcive measures, to a more quiet and philosophic examination of some of the questions which Socialism raises. To do this we shall have to begin by an inspection of the world as it is, pointing out those features of our civilization which an enlightened judgment must pronounce uncivilized, and noting the causes of the present unrest and dissatisfaction which impel certain classes of the people to seek a change in their ways of life. The fact that a system is old ought not to be a barrier to such an investigation. It is rather a reason in favor of it; because men are so apt to be blinded to their true course by habits, traditions, customs and superstitions which have come down from a more ignorant past, but which they find it almost impossible to shake off. Every reasonable man ought to understand clearly what the evils are from which the Socialists are trying to escape. He will then be in a situation to criticise and advise intelligently.

Let us first take a look at Europe; for Europe claims to stand at the very front of the column of progress and high civilization, and it is in Europe that political Socialism has had its rise. The Great Powers, as they are called, are now at peace. Barring the British movement in Afghanistan, where stout old John Bull is killing those natives who resist his advance and paying six dollars *per capita* to those who submit handsomely, none of them are engaged in actual war. The noble Ministers who assembled in conference at Berlin a few months ago spoke one another fair, and together made a treaty which seemed to secure to their several royal masters a due share of the "peace with honor" which Lord Beaconsfield claimed to have in his satchel

when he returned to his admiring countrymen. The "war cloud" thus drifted away, and men looked for a season of prosperity and comfort. But the course of events since that time shows that diplomacy cannot, alone, command prosperity. The commercial and economic affairs of Europe have been growing steadily worse since the Berlin treaty. From Russia, Germany, Austria, Italy, and England, arises a wide-spread outcry of hard times, dull trade, reduced wages, strikes, lack of work and lack of food. The various governments are obliged to make the most strenuous efforts to procure a sufficient revenue to meet their indebtedness. They are all heavily in debt, and during the Russo-Turkish war they added to their liabilities by increasing their armies and preparing for possible collisions. To meet their vast annual expenditures, taxes now have to be increased, new imposts added, new loans negotiated on which there is an annual interest. The burdens of these great expenditures fall most heavily on the common laboring people. Statistics are necessary to bring home to our minds an adequate conception of what these burdens are. The war burden is one of the heaviest. Although peace is declared, each nation is, or at least thinks itself, obliged to keep an enormous standing army to prevent being invaded, robbed and slaughtered by its civilized neighbors. Those whose land touches the sea have also to keep a navy of war-ships. Let us see what it costs per annum to maintain the armies and navies of the world on a peace footing. We cannot get at all the statistics, but find enough to give some idea of what the grand total must be. We give the number of men in the armies on both a peace and a war footing, with cost on a peace footing. From these figures the reader can, if he chooses, approximate the cost on a war footing.

THE ARMIES OF THE WORLD.

From the American, British and Whittaker's Almanacs.

Countries.	Regular Army.	War Footing.	Cost of Regular Army.
			Dollars.
Argentine Republic,	8,283		Army & Navy 4.514,018
Austria-Hungary,	296,218	1,021,692	50.680,000
Belgium,	46.277	103,683	8,787,909
Bolivia,	4,022		1,126,916
Brazil,	16,500	32,000	10,862,496
Canada (Dominion)	3,000	655 000	1,013,944
Chili,	3,516	28,270	
China,	700,000	1,260,004	40,000,000
Columbia,	2,600	30,000	28,000
Denmark,	35,703	50.000	2,406,109
Egypt,	62,920	128,000	Army & Navy 4,452,422
France,	470,600	1,750,000	100,007,623
Germany,	419,659	1,034,524	92.573,403
Great Britain & Ireland,	133,720	370,561	76,803,505
Greece,	12,397	30,000	1,494,860
India, British	58.170	144,700	76.875,960
Italy,	199,577	867,509	37,983,755
Japan,	35,380	50,240	7,506,000
Luxembourg,	513	.....	100,480
Mexico,	22,387	.....	Army & Navy 10,554,745
Netherlands,	61,803	160,000	10,266,990
Norway,	12,750	18,000	1,480,760
Persia,	28,400	108,500	3,400,000
Peru,	13,200	.....	.....
Portugal,	35,733	75.000	4,342,928
Roumania,	130,158	144,668	3,310,198
Russia,	787,900	1,671,674	144,215,615
Servia,	14,150	150,000	869,138
Spain,	330,000	400,000	49,146,491
Sweden,	36,495	156,970	3,579,940
Switzerland,	106,102	203,262	2,419,213
Turkey,	158,667	618,100	24,763,095
United States,	20,000	2,895,469	37,082,735
Uruguay,	4,060	21,000	Army & Navy 2,364,100
Venezuela,	5,494		
Totals,	4,275,354	14,178,826	$815,273,348

NAVIES OF THE WORLD.

Countries.	No. of War Vessels.	No. of Men.	Cost of Navy in Dollars.
Argentine Republic,	28	3,135	842,362
Austria-Hungary,	68	6,319	4,705,095
Belgium,	10	172	
Bolivia,	37		
Brazil,	63	6,184	9,994,147
Canada,	7		
Chili,	15	840	
China,	38		
Denmark,	33	1,125	1,200,000
Egypt,	14		
France,	226	50,517	33,178,699
Germany,	60	8,051	1,192,325
Great Britain & Ireland,	531	81,447	56,445,000
Greece,	21	652	391,978
Italy,	66	11,880	7,543,388
Japan,	21	3,944	2,700,000
Mexico,	4		Given in Armies
Netherlands,	105	4.996	5,780,216
Norway,	119	4,342	652,340
Peru,	18		
Portugal,	37	3,853	1,585,494
Roumania,	9	266	
Russia,	223	30,039	20,030,704
Spain,	138	14,648	6,536,315
Sweden,	141	6,141	1,352,792
Turkey,	170	6.000	
United States,	146	8,684	16,077,974
Totals,	2,348	253,235	$170,208,829

SUMMARY.

Number of men in Standing Armies	4,275,354
Number of men in Navies	253,235
Number of men devoted to War	4,528,589
Cost of Armies of the World	$815.273,348
Cost of Navies of the World	170,208,829
	$985,482,177

It will be noticed that we have not been able to ascertain the cost of several armies and navies, some of the omissions being evidently large. *A study of the figures leaves little doubt that the military and naval burden of the world exceeds the sum of one thousand millions of dollars per annum in time of peace.* Think of it! The various governments sit watching each other like savage bull-dogs, not having the least confidence in any one's honesty or humanity, trusting solely to brute force, and the people are taxed one thousand millions of dollars each year to support this barbarous state of things. Note well the terrible condition of the six "Great Powers" of Europe. Their share of this crushing load is as follows:

Austria-Hungary,	Army and Navy,	$55,385,095
France,	" " "	133.186,322
Germany,	" " "	93,765,728
Great Britain and Ireland,	" "	121,606,015
Italy,	" "	45,527,143
Russia,	" " "	164,246,319
Total,		$613.716,622

The population of these six nations is as follows, taken from the latest census reports:

Austria-Hungary,	35.904.435
France,	36 905,788
Germany,	42,727,360
Great Britain and Ireland,	31,628.338
Italy,	27 482,174
Russian Empire,	86,952,347
Total Population,	261,600,442

This is a little less than one-fifth of the population of the globe, and a comparison of the tables shows that they pay three-fifths of the total war burden. If we take the proportion of able-bodied adult males in the population of Europe to be one in five, and assume that the whole tax eventually falls on such producers, we find that each laboring man in these great nations has to pay nearly twelve dollars per annum for his share. That is not a large sum for a rich man; but it takes away a great many comforts from the poor. However, this is only one of the terrible burdens under which the people of Europe are groaning. In succeeding numbers we shall present others.

Before closing this article let us take a moment's thought of what might be if the war spirit could be cast out of the world forever, and a system of mutual confidence, based on honesty, fraternity, and a true civilization, be substituted as furnishing all the protection a people would need. In that case the armies would be disbanded; the war-ships converted to commercial uses; four and one-half millions of men would be released from a useless and degrading pursuit and transformed into useful producers; the war tax would be annulled; the people would add to their present comforts all those things represented by the purchasing power of one thousand millions of dollars per annum; hundreds of thousands of active young men who are made "food for the cannon" under the present system, would then be spared to a good old age, and there would be a correspondingly less number of widows and orphans in the world. It is stated that since 1853 the cost to humanity in the death of persons killed in battle amounts to 1,748,000 lives, to say nothing of the still greater number of indirect victims of war who perish by typhoid fever and other diseases.

(To be continued.)

WHY ARE WE IDLE?

We, the people, own the world, and it is paid for; we owe nothing but gratitude for it; and there has never been a time since it was created when so little labor would produce so much food, clothing and comfort as it will to-day. There is no difficulty in producing all that is needed to make every one comfortable, with a reasonable amount of labor properly applied. Why are there so many compelled to stand idle and starve? Why are they not at work supplying themselves with food and clothing, dwellings, furniture, and all the necessaries of life?

If ten thousand of these idle people were shipwrecked on some uninhabited island in mid-ocean, they would be busy fourteen hours a day providing themselves with what they needed; and in a short time would have cabins, furniture, gardens, food, etc., and be comparatively comfortable. Why cannot these people do the same thing in civilized communities? Because they have nothing to work with. The capitalists own the factories, machinery and stock of material required to work with, and they are so panic-stricken that they dare not employ labor to work them for fear that they will not have a profit on the transaction. And the laborers, having no work, have no wages with which to buy; consequently trade decreases, prices go down, capitalists lose money by shrinkage in the value of their property, and become more frightened than before, and less inclined to employ labor; all seem to have lost their wits and to have made up their minds to stand idle and starve. Even the Socialists, who see a better way that will right all these wrongs, don't dare to move in any practical manner, but stand weeping and wailing over the sad spectacle; adding if possible to the hideous confusion—with which they are floating on from bad to worse.

I am acquainted with a Socialist who believes in the efficacy of Coöperation or Communism and has thousands of dollars of idle capital. I am also acquainted with scores of industrious, skillful, honest laborers who would gladly pay him eight to ten per cent. for his money to enable them to employ themselves and thus produce what they need; but he is so frightened at the present state of affairs that he dare not make the loan; he fears that labor, skill and capital combined cannot make a living; thinks they had better stand still for fear they might lose money if they went to work. Consequently he refuses them a loan, taking a position of the dog in the manger, declining to use the capital himself or let any one else do so: and yet he calls himself a Christian gentlemen and a Socialist. Is he laboring under a mistake, or am I? This is but one case out of tens of thousands. How can this deadlock be broken, and people be made to see that all they have to do is to raise what they need to eat and make what they need to wear and use—that this is easily done—never more easily than to-day?

All that is necessary is for intelligent, moral, common-sense working people who have a little money, a good deal of skill and patience, and an unlimited supply of days' works, to come together and unite their means, their skill, their patience and their days' works, and act in concert; and in a short time they can make for themselves the best business, the best home, the best place to be found in the world. A few of us have begun this work; we have room for many more to help carry it on; and we invite all those who are able and willing to aid in this movement, to join us. The time has arrived for action; now is the time to move in the matter. Every friend of the cause should ask himself what he can do to aid it, and begin to-morrow. Can he take an active part with his head, heart and hands and his capital combined? Or can he furnish only one of these parts? Let him decide this question, and whether he can do anything that will aid in promoting this great work; and advise us at once of the fact, stating what he can do and when he can do it.

We are preparing a list of all those who are willing to aid in promoting a practical work of this kind, with the means, if any, which they can contribute toward it, and intend to publish this list in the AMERICAN SOCIALIST when complete. Send us your names, and we will organize a band of ASSOCIATED WORKERS who will act together in any way that seems best to promote the cause. We should know each other; we can do nothing alone. Let us coöperate and push one single experiment through to success, and not waste our efforts on a dozen schemes that must all die because they are so feeble they cannot sutain themselves. JOEL A. H. ELLIS.

Gunston, Fairfax Co., Va., Feb. 5, 1879.

THE BOOK OF PROGRESS.

"Your system is contrary to the Bible," is the first objection which occurs to many on being informed of some of the radical doctrines of Communism. "Your system is contrary to the doctrines of the Bible."

Stop there, one moment, and let us see. Perhaps you do not take a quite broad enough view of the scope and purpose and spirit of that book. The Protestant maxim is that the Bible is a sufficient guide of faith and practice. We agree to that; but mark! it is a GUIDE—it LEADS somewhere. Now there is a class, of whom our objector is probably one, who think of the Bible as mainly a record of rules for men, squared and finished two thousand years ago, and that its object is to make society stationary within certain prescribed limits and forms. Nothing could be further from the truth about that book. If it were so, that the Bible marks down the exact limits of individual and social conduct, then it is a pen, an inclosure, and not a leader and guide. We believe that the grand characteristic of the Bible—that which distinguishes it from all other works—is that it is a book of PROGRESS. It is adapted, certainly, to the wants of society as it is, and has been also to the ruder states of the past. But it is not exhausted by the present attainments of mankind. It only waits for the growth of a better and broader understanding in men, to lead them forward to a new position as unlike and as much better than the present stage of civilization as that is unlike and better than the social life of the dark ages. Conservative Pharisaism in all past time has attempted to make the Bible a hitching-post to which to tether society, thinking to stop all progress at the limits of a narrow and partial understanding of the book. The monk of the middle ages found his

warrant for ascetic seclusion in the Bible. The monarchist of later times saw nothing in the Scriptures but the doctrine of divine right and passive obedience. The republican of to-day finds it full of the principles of democracy. So, as society moves on, the Bible moves with it, or rather the Bible is a progressive power and draws society after it. It is not a hitching-post to make things stationary, but is in reality the leader and instigator of all progress. Every true development, as it sharpens the mind for a better insight into the depths of the Bible, finds in that book, not its enemy, but its best friend.

The Bible begins with man in his lowest and most unorganized condition, and, leading him on through the various stages of his upward ascent, contemplates at last the full establishment of the Kingdom of Heaven on earth. It extends from one extreme to the other. How absurd then to stop at any stage short of the heavenly, and say, This social state is according to the Bible, and there must be no change. Of course, the existing social state is shaped as nearly as may be to men's present ideas of the Bible; but it is possible that that book is larger in its reach than their minds; and there should be a margin left for a future improved understanding of the Bible, allowing of change and progress to the perfect state of heaven.

In fact, the nearer we approach to the standard of ultimate truth and the heavenly state, the more we find the radicalism of that state glistening on every page of the Bible. The Bible is better understood by the Christian than the Jew; it is more Protestant than Catholic; more democratic than monarchical; and so it will be found, as the world moves on, more a book of Communism than of democracy.

NEW-TESTAMENT COMMUNISM.

The following passage occurs in the Report of the last lecture of Rev. Joseph Cook on Socialism:

"The Community of goods in one portion of the Primitive Church was a Community in use and not in possession; it was not instituted as an example: it was not imitated outside of Jerusalem: it was voluntary and existed only among believers.

"When I stand in the presence of scholars of the sacred profession and discuss this proposition, I speak with bated breath, for they are authorities on this special topic of exegetical research. There is a Biblical justice, a Biblical philanthropy, a Biblical unfathomable tenderness for the poor; but the same book teaches that if a man provides not for his own he is worse than an infidel, and that he who will not work shall not eat.

"One of the most mischievous of the forces at work in certain vague parts of the mind of the Community is the thought that after all there is a Biblical Socialism or a Biblical Community of goods. Property in land, in the old Jewish days, had many limitations. There was an occasional releasing of debtors. A Jew would not take interest from a Jew. And was there not, many ask, a Community of goods, and were not all things in common in the Primitive Church at Jerusalem among those who believed? For one, I think that there is nothing quite so mischievous as to mistake a scoured pewter tankard for the sun in heaven. The scheme of thought by which Biblical authority is brought over to the side of Socialism is a pewter tankard; but when the eyes of certain erratics are fixed on it, they think they see the sun, and the latter becomes visible to them only when we smite an opening directly through the pewter into the noon. The Community of goods at Jerusalem was not compulsory. It did not come about by the use of universal suffrage, or any sort of confiscation. 'While it remained was it not thine own?' were the words addressed to Ananias; 'and after it was sold was it not in thine own power?' (Acts v: 4.) The Community was one of use and not of ownership. It was a voluntary act of love, rather than a duty. Still less was it a right which the majority might assert against individuals. It was a Community among men of similar belief, and not between those who were for a commonwealth organized as a theocracy and those who were against it. It was a Community among men who, in both fact and theory, were brethren. And then, as scholars have shown over and over, it was a Community never imitated. Nowhere outside of Jerusalem do we find any such early Christian Community of goods. Nowhere do we find it recommended by apostolic precept. (See Mosheim, De Vera Natura Communionis Bonorum, II, 1.) Some scholars have gone so far as to say that the Community of goods produced the chronic poverty which existed in the church at Jerusalem. (Roscher, Political Economy, vol. 1, p. 246, note.) Contributions were taken up for the church and the poor at Jerusalem in all parts of the early Christian world. [Laughter and applause.]"

We entirely agree with the Rev. Mr. Cook in all that he says of the voluntary character of New-Testament Communism. There is no evidence that the early Christians wished to make it obligatory even upon believers, much less upon others; and Mr. Cook is, therefore, to this extent justified in turning the experience of the Primitive Christians against those who would *force* a system of Socialism upon general society. But the fact that Biblical Socialism and Communism were free from the compulsory element is no reason for speaking slightingly of them. One might just as well belittle the scheme of salvation because it, too, relies upon attraction rather than compulsion.

It would be amusing, if it were not painful, to observe the combined and persistent efforts made by professed teachers of the Gospel to explain away the obvious signification of the Communistic words and example of the Pentecost Christians. Happily, they are powerless to expunge them. There the record stands; so clear and unmistakable, that, though the wise may stumble thereat, the simple reader is persuaded that if there is anything in the New Testament put beyond all controversy, it is that Christianity was an attempt to introduce unselfish, brotherly relations among men; that in proportion as it gets possession of men's hearts they must bear one another's burdens and share one another's blessings; and that the great scene of Pentecost was the natural, inevitable result of the outpouring of the Holy Spirit upon believers. That scene alone will make Communists as long as its record endures.

It is said the Pentecostal experience was exceptional, and the practical examples of Christ and Paul were exceptional, because they had no families to support. But aside from these examples, and aside from the Pentecost manifestation, we insist that there is more than enough in the New Testament to prove that Christianity means Communism and tends to produce it just in proportion as its spirit and intent are understood and accepted.

A unity was to exist in all the relations of Christ's kingdom more perfect than that of the ideal family—unity like that between the Father and the Son: "All mine are thine, and thine are mine." If such unity does not involve the most perfect Communism, and is compatible with selfish ownership of any sort, then we do not understand the signification of the simplest words. Nor was this unity for which Christ so earnestly labored and prayed to include merely his personal disciples, but all who should thereafter "believe on him through their word." He prayed that they all might be ONE, "as thou Father art in me, and I in thee."

And when Paul, the great Apostle, takes up the same theme, he does not weaken the ideal of Christian unity which we gain from the Master's words. His conception is that all believers constitute an organization, the different parts of which stand as closely related to one another as the different parts of the human body; and he shows that as there are no invidious distinctions between the eye and hand or foot of the human organization, so there should be none in the higher organization of believers. If the Apostle had stopped here it would have been comparatively easy to maintain, as many do, that his mind was altogether on spiritual fellowship, and that he had no thought of its bearing on the common, every-day questions pertaining to labor and subsistence; but he most cautiously guards this very point, by saying "that the members *should have the same care one for another*. And whether one member suffer all the members suffer with it, or one member be honored all the members rejoice with it." The spirit of these words is the true spirit of Communism, and would make Communities of believers were there no other words of similar import in the Bible. Circumstances may prevent its complete practical expression, as with the Primitive Christians after their dispersion from Jerusalem by persecution; but even in their case, as we have repeatedly shown, it produced a semi-Communism among all the Churches, while Paul and other Apostles kept up a constant firing of Communistic shot and shell, calculated to demolish just such ramparts of selfishness as Reverend Joseph Cook is endeavoring to strengthen and defend. Behold a few specimens:

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—1 John 3: 17.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."—James 5: 1–4.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—1 John 4: 20.

"For I mean not that other men be eased, and you burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: *that there may be equality*. As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."—2 Cor. 8: 13–15.

Many pasages of similar import will readily occur to the reader. Those who think that the unity, the love, the care for one another, the sharing of one another's burdens, the equality which they enjoin, may be expressed in acts of alms-giving that serve to keep our brothers from nakedness, starvation and the poor-house, are welcome to their view. We believe they involve full Communism of heart and purse.

THE VILLAGE OF HUMDRUM.

AN OLD STORY BY THEODORE PARKER.

In the village of Humdrum, its thousand able-bodied men and women, without machinery, and having no intercourse with the rest of the world, must work fourteen hours out of the twenty-four, that they may all be housed, fed, and clothed, warmed, instructed, and made happy. Some ingenious hands invent water-mills, which saw, plane, thrash, grind, spin, weave, and do many other things so that these thousand people need work but five hours in the day to obtain the result of fourteen by the old process. Here, then, a vast amount of time—nine hours in the day—is set free from toil. It may be spent in study, social improvement, the pursuit of a favorite art, and leave room for amusement also. But the longest heads at Humdrum have not Christian but only selfish hearts beating in their bosoms, and sending life into the brain. So these calculators think the men of Humdrum shall work fourteen hours a day as before. "It would be dangerous," say they, "to set free so much time. The deluded creatures would soon learn to lie and steal, and would speedily end by eating one another up. It would not be Christain to leave them to this fate. Leisure is very good for us, but would be ruinous to them." So the wise men of Humdrum persuade their neighbors to work the old fourteen hours. More is produced than is consumed. So they send off the superfluities of the village, and in return bring back tea and porcelain, rich wines, and showy gewgaws, and contemptible fashions that change every month. The strong-headed men grow rich; live in palaces; their daughters do not work, nor their sons dirty their hands. They fare, sumptuously every day; are clothed in purple and fine linen. Meanwhile, the common people of Humdrum work as long as before the machines were invented, and a little harder. They also are blessed by the "improvement." The young women have red ribbons in their bonnets, French gloves on their hands, and shawls of India on their shoulders, and "tinkling ornaments" in their ears. The young man of Humdrum is better off than his father who fought through the Revolution, for he wears a beaver hat, and a coat of English cloth, and has a Birmingham whittle, and a watch in his pocket. When he marries he will buy red curtains to his windows, and a showy mirror to hang on his wall. For these valuable considerations he parts with the nine hours a day, which machinery has saved, but has no more bread than before. For these blessings he will make his body a slave, and leave his mind all uncultivated. He is content to grow up a body—nothing but a body. So that if you look therein for his understanding, imagination, reason, you will find them like three grains of wheat in three bushels of chaff. You shall seek them all day before you find them, and at last they are not worth your search.

At Humdrum, nature begins to revolt at the factitious inequality of condition, and thinks it scarce right for bread to come fastest into hands that add nothing to the general stock. So many grow restless, and a few pilfer. In a ruder state crimes are few—the result of violent passions. At Humdrum they are numerous—the result of want, indolence, or neglected education; they are in a great measure crimes against property. To remedy this new and unnatural evil, there rises, a court-house and jail, which must be paid for in work; then judges and lawyers and jailors are needed likewise in this artificial state, and add to the common burthen. The old Athenians sent yearly seven beautiful youths and virgins—an annual tribute to the Minatour. The wise men of Humdrum shut up in jail a large number—a sacrifice to the spirit of modern cupidity; unfortunate wretches, who were the victims, not the foes of society; men so weak in head or heart, that their bad character was formed *for* them through circumstances, far more than it was formed *by* them through their own free will. Still further, the men who violate the laws of the body, using the mouth much and the hand little, or in the opposite way, soon find nature taking vengeance for the offense. Then unnatural remedies must oppose the artificial disease. In the old time, every sickly dunce was cured "with motherwort and tansy," which grew by the roadside—suited all complaints, and was administered by each mother in the village. Now Humdrum has its "medical faculty," with their conflicting systems, homœopathic and allopathic, but no more health than before. Thus the burthen is increased to little purpose. The strong men of Humdrum have grown rich and become educated. If one of the laboring men is stronger than his fellow, he also will become rich, and educate his children. He becomes rich, not by his own work, but by using the hands of others whom his cunning overreaches. Yet he is not more avaricious than they. He has, perhaps, the average share of selfishness. So he gets and saves, and takes care of himself; a part of their duty which the strong have always known how to perform, though the more difficult part, how to take care of others, to think for them, and help them to think for themselves, they have yet to learn—at least to practice. Alas! we are still in bondage to the elements, and so long as two of the

"enlightened" nations of the earth—England and America—insist on weaving the garments for all the rest of the world—not because they would clothe the naked, but that their strong men might live in fine houses, wear gay apparel, dine on costly food, and their mouths be served by other men's hands—we must expect that seven-tenths of mankind will be degraded, and will hug their chains and count machinery an evil. Is not the only remedy for all the evils at Humdrum in the Christian idea of Wealth and the Christian idea of Work?

Concerning a drollery of President Lincoln's this story is told by a correspondent of *The Journal* of Syracuse: "During the rebellion an Austrian Count applied to President Lincoln for a position in the army. Being introduced by the Austrian Minister, he needed of course no further recommendation; but, as if fearing that his importance might not be duly appreciated, he proceeded to explain that he was a Count; that his family were ancient and highly respectable; when Lincoln, with a merry twinkle in his eye, tapping the aristocratic lover of titles on the shoulder in a fatherly way, as if the young man had confessed to some wrong, interrupted in a soothing tone, "Never mind: you shall be treated with just as much consideration for all that!"

AMERICAN SOCIALIST.

THURSDAY, FEBRUARY 13, 1879.

THE SOCIALISTIC UNION.

We are requested to add to the list of members the following:

"Emory F. Boyd, East Long Branch, New Jersey: Harmonial Philosopher, Rational or Eclectic Christian, Anti-Coöperator."

A NEW FRENCH PAPER.

No doubt many of our readers have heard of Monsieur Godin, founder of the well-known Familistère at Guise, (Aisne) France. Somewhat more than a year ago M. Godin undertook the publication of a weekly paper called *Le Devoir*. We have received this in exchange for the AMERICAN SOCIALIST, and we find it one of the most valuable of the French papers which come to us. Thinking that some of our readers may like to subscribe for it, we have just made an arrangement with M. Godin by which we can furnish it for $2.00 per year, the regular price to foreigners being $3.00. It is of 16 pages, printed in convenient form with good, clear type.

Address all orders to

THE AMERICAN SOCIALIST,
Oneida, N. Y.

Ex-President Woolsey's last article in the New York *Independent* on "Communism and Socialism" contains short sketches of the Rappites, Zoarites, Inspirationists and Oneida Communists, and some "conclusions touching Communal Societies as they present themselves to us in modern times." These conclusions are not favorable to the general and permanent success of such Societies; but they frankly state some of the advantages which they possess over isolated families, thus:

"In the first place, then, it is shown that, with equally good management, a Community offers a somewhat cheaper mode of living than that which families adopt in separate houses. Fourier was not wrong in claiming that his phalansteries would furnish lodgings for the poor at a smaller price than separate hovels would; and in all the expenses for food and other necessaries a greater economy is possible. But this economy is possible not only because thirty rooms within four walls are less costly than five houses, each with six rooms of like quality; or because cooking, washing, heating, on the large scale are less expensive than on the small; but because and principally because in the Community persons can live as they will, beyond the influence, perceived or unperceived, of a general social opinion. Simplicity can be aimed at in all the parts of life; luxuries may be cut off which are accessible outside of the common village and its neighborhood."

"As for health and prosperity in their undertakings, Communities on the best footing have much to say for themselves. Several that begun poor have risen into great prosperity, It may be said, indeed, that lands have been purchased for them in this country which would have cost twenty times as much at home, and that some of them have run backward, almost into bankruptcy; but, apart from this, economy of living, which we have spoken of, and an orderly arrangement of work, under shrewd supervisors, with abstinence from hurtful drinks, must have placed them above the same number of persons arranged in families. If, for instance, a Community consisted of five hundred persons, a number equal to about that of a hundred families, it would probably save more at the end of the year than those families would, supposing them engaged in the same industries. And, while a number of these families would be injured or ruined by the vice of the father, the Community would be less likely to be harmed by the misconduct of the superintendent and the carelessness of the foreman. Yet it must be taken into consideration that the number of active laborers in the Community of five hundred would be much greater than in the one hundred families. But, at all events, it is probable that the savings of an equal amount of hours' work in the Community would be greater. And, with equal endeavors on the part of the Communities to secure health, these endeavors would be, it is probable, attended with more success."

THE COST OF COMMUNAL LIVING.

The statistical department of Socialism has never received its due share of attention, and yet to many minds it is a very important one. Figures are often the most cogent arguments, and will carry a point when mere words have no effect. When Socialists extol the pecuniary advantages of coöperative and communal life they ought to be able to give statistics that are convincing; and to this end it is very desirable that every Community and Coöperative establishment should keep careful records. This involves time and labor that new Societies, in the midst of their struggles and necessities, cannot always afford. But the older and more prosperous Societies have not the same excuse to offer; and the interests of the cause they have so much at heart—the progress of Socialism among men—should stimulate them to make an end of all occasion for such criticism as Nordhoff gave them when he said: "Sometimes it was with great trouble that I could get even approximate figures; and this, not entirely because they were unwilling to give the information, but because it was nowhere accessible in a condensed and accurate shape." It is almost indispensable, for its own sake, that every Community should know the value of its property at the beginning of each year; what its aggregate gains or losses have been during the previous year; and in what branches of business the profits have been made and the losses incurred. It is not indispensable that it should know what the cost of living has been per individual for the year, but it is nevertheless important, and will be found a great aid to economy should that become necessary; and it is precisely the kind of information sought by persons interested in Social Science. We would gladly aid in this matter; and we begin by offering the following comparative statement of

THE COST OF COMMUNAL LIVING

IN THE CENTER FAMILY OF SHAKERS AT UNION VILLAGE, O., AND THE ONEIDA COMMUNITY.

Departments.	*Expenses of Shaker Family.*	*Expenses of O. C.*
Kitchen	$4,089.50	$19,945.18
Dry Goods	903.37	5,615.36
Shoe-shop	276.00	730.37
Fuel and Lights	877.00	2,915.92
Literature and Stationery	178.00	638.54
Horses, Carriages, etc.	298.40	1,821.63
Medical Ex. and Dentistry	256.70	1,760.97
Traveling Expenses	57.60*	548.46
Donations	172.00	243.00
General Miscellany	381.24	794.55
Building Repairs	394.03	299.31
Taxes	154.00	278.45
Lawns	50.00	94.40
Laundry		1,063.18
Furniture		384.31
Amusements		89.18
Musical Expenses		355.89
Children's Department		145.98
Science		31.80
Art		47.20
Watches and Clocks		141.04
Educational Expenses		176.00
Lake Resort		266.56
Totals	$8,117.84	$38,387.28

Average membership of the Shaker Family, 80.
" " " " O. C. " 275.

The above statistics do not include wages paid in the departments of expense named, except in a few cases where the amounts paid could not be determined, as for example where made-up clothing, boots and shoes, etc., have been purchased, and the departments had to be charged, not only with the materials used, but indirectly with the cost of making. The statistics suppose that all household work is done by members of the respective Families. In point of fact, this has not been the case, especially at Oneida; but it was necessary to eliminate this factor in order to make a comparative statement of the expenses of the two Families which would be of value. Ordinarily house-rent is an important item of expense; Community Families have no rent to pay except indirectly in the way of "Building Repairs," which fact must be borne in mind in comparing these statistics with those of common family expenses.

The difference in the amount now given of the expenses of the Family at Union Village and that given in our 4th number is owing to the eliminations of items that did not properly come into the cost of living.

The figures show that the cost of living at Union Village has been considerably less than at Oneida. The reader will naturally note the points of greatest variation. It may be partly accounted for by the fact that the Shakers are more simple in their habits and give little attention to some departments made prominent at Oneida. It should be mentioned that the medical expenses, including dentistry, were at Oneida unusually large last year, and included certain bills which properly belonged to the previous year. Some other items of the expenditures of O. C., that look large, might be explained, but we will let them stand, simply remarking that the department of "General Miscellany" includes items of expense that cannot be easily set off to particular departments, and that the expenses of departments specialized at Oneida and not at Union Village are doubtless put in the Miscellaneous Expenses of the latter.

It may be interesting to compare the average annual expenses of each member of the two Families in respect to food, clothing and other important items:

	At Union Village.	*At Oneida.*
Kitchen Expenses per Individual	$51.12	$72.53
Dry-Goods " "	11.29	20.42
Shoe-shop Expenses " "	3.45	2.66
Fuel and Lights " "	10.96	10.60

These four items cover what are called the common necessities of life, save house-rent and laundry expenses; *i. e.*, the cost of food, clothing, shoes, bedding, lighting and heating; and they foot up

	Per Year.	*Per Week.*
At Union Village,	$76 82	$1.48
" Oneida,	106.21	2.04

The entire cost of living in the two Families, including all the departments of expense given in our first table, is as follows:

	Per Year.	*Per Week.*
At Union Village,	$101.47	$1.95
" Oneida,	139.59	2.68

How these expenses of living compare with those of ordinary families we will not stop to inquire. Our impression is that they would be considered very low by families who are as well fed, clothed and housed; for it must be understood that although the Communists cultivate simple tastes and habits, they have good food and clothing in abundance, and live in large, well-heated houses, enjoying many of the comforts and conveniences of rich, or at least well-to-do classes, to say nothing of what some might term luxuries.

We do not claim that our statistics are entirely accurate, but they are nearly so. It is not always easy in a large Community Family, like the Shakers and the Oneidians, while carrying on many productive departments of business that are closely connected with one another and with the expense departments of living, to keep accounts in such a way as to be able to tell at the end of each year what it has really cost the Family to maintain itself; it can only be accomplished by systematic and faithful book-keeping. The principal things to be borne in mind are to keep the Family expenses entirely distinct from other expenses, and to classify them as thoroughly as may be. This, as we have said, takes time and patience; but it brings its reward.

In conclusion, we must return our thanks to William Reynolds, Minister of the Shaker Societies in Ohio, for his kindness in furnishing us with statistics relating to one of the Families of the Society at Union Village. He writes: "We have been keeping these reports in the twelve Families in Ohio for the last seven years; and there is a noticeable improvement every year." May the example of the Ohio Shakers in this particular be followed by all other Shaker Families and all the Communities.

* Commenting on this item Elder William Reynolds (to whom we are indebted for these statistics of the expenses of one of the Shaker Families) says: "Our visiting is done nearly altogether among our own people; our three Societies in Southern Ohio are only a short day's travel from one another; and as we journey mostly in our own private conveyance on free turnpikes, we are able to show a low bill for visiting and pleasure excursions. It would be well to present the advantages of kindred Societies locating not more than a short day's journey apart."

B'NAI BRITH.

[From the New York Tribune.]

This Association, which is the most powerful organization among the Hebrews of the United States, is now holding its fifth annual convention in Philadelphia. The order was founded in this city, in 1843, by certain far-seeing and enlightened Hebrews, who saw the necessity of some bond of union among their race other than that of a purely religious creed, and who wisely made this bond one of philanthropic and patriotic feeling. The object of the Order is actively to relieve distress among the race which it represents, to succor, in especial, the widow and the fatherless; but its further motive is to elevate the Hebrew community socially, and to "vindicate, defend and bring honor to the name of Israel." The lodges of the Order number 305, and are found in almost every State of the Union, and the membership passes beyond 23,000. During the last four years more than a million of dollars have been expended for the sick, needy widows and orphans, exclusive of large contributions to special institutions. Permanent endowment funds have been established for the support of these great charities; and schools, asylums, homes and hospitals founded in almost every district of the Order. Most of them are open to Gentile as to Jew. It was this Association which erected the statue to Religious Liberty in the Centennial Grounds at Phila-

delphia—singularly enough, the first monument to religious liberty ever erected.

The convention holding its session this week embraces the most prominent leaders of the Hebrews in this country. The members have been received with a certain emphasis of respect in Philadelphia, and have been tendered the hospitality of the city, of societies, etc., etc. While their influence and motives were thus publicly recognized in one part of the country, a little incident in another marked with as pregnant meaning the great change in the relations between Hebrews and Christians which has taken place in the last generation.

When the Second Baptist Church in St. Louis was burned, the Rabbi and trustees of the synagogue Shaare Emeth formally tendered it to the congregation thus left without a house of worship, for their free use "until their sacred temple destroyed by fire should rise again to the glory of God." The offer, made in a feeling and temper so humane and fine, was accepted in the same spirit, and for the first time probably in the world Jews and Christians are worshiping God in the same temple, in a mood surely well pleasing to the Father of all.

Looking at the formation of this Order as a matter of pure policy, nothing could be wiser. The Israelites, during their ages of wandering, have remained one people in blood and in faith. Now, it is fitting that they should take their stand together in the great social, intellectual and moral movements which give to any race stability and power among other peoples.

Everybody knows that the function of Christianity is to extend the unity of the common family to the whole circle of believers—in other words, to make one great family of all God's children. But what shall we say when we find, as we do from the above article, that the Jews, who do not take the name of Christians, are yet in important respects exemplars of Christian principles, and better exemplars than many professing them? For such is evidently the fact. They live under the conviction that they are in an especial sense the children of God; the common family sentiment, strong as it is, is not regarded by them as the principal relation, which is that binding together the entire nation. Then the Jews never turn their poor over to the poor-houses, but care for them as brethren; *i. e.*, deal with them on Communistic principles, which is just what Christianity enjoins. Such facts recall the words of Paul in the 9th chapter of his Epistle to the Romans, where he shows that the Gentiles "which followed not after righteousness *have attained* to righteousness," while the Jews "which followed after righteousness *have not attained* to the law of righteousness;" only the words would require to be reversed; we should have to say: "The Jews, which followed not after Christianity, *have attained* to Christianity; while the Gentiles, which followed after Christianity, *have not attained* to it.

But then neither Jews nor Christians fully exemplify Christianity. The Jews extend the family unity to their own nation; nominal Christians do even less than this; but if we go back to the days of the Primitive Church we find that one of the broadest distinctions between Judaism and Christianity was, that while Judaism confined its benefits to a single people, Christianity sought to confer its blessings on all peoples. If you would know what Christianity would accomplish you have only to understand what Judaism has done and is doing for the family of Abraham, and extend the same to the whole world.

COMMUNITY ITEMS.

ONEIDA.

—At the reading hour, "Gold Elsie," by E. Marlitt.

—We have in type a new catalogue of the O. C. Stock-Farm.

—An order this week from San Francisco for a carload of canned corn.

—The sales of our various manufactured products was greater in January, 1879, than in January, 1878, by about $5,000.

—Mistress 3rd—a two-year-old Ayrshire when we bought her in 1863 and now eighteen years of age—gave last year 6,122 lbs. of milk, besides producing a fine calf.

—The railroad is the best place for "constitutionals" these days, and every afternoon at about five o'clock many pedestrians may be seen pursuing the monotonous rails for a mile or more.

—We have been comparing statistics with the Shakers, and find that it costs an O.-Cean $2.68 per week to live, while a Shaker exists the same length of time on $1.95—a difference of seventy-three cents. If you want to know more about it read an article in another column on "Cost of Communal Living."

—We occasionally send delegates to attend the musical entertainments which are given in the cities near us. Last week two young members of our band went to Syracuse to avail themselves of any ideas they might pick up at a series of charity concerts which were held there under Gilmore's direction.

—Here are some statistics of the yield of milk from our Ayrshire and Holstein herds in 1878:

Yield of milk from 37 Ayrshire cows,	203,445 lbs.
Average yield from each cow,	5,498 "
Average of five best cows,	7,495 "
Highest yield,	8,316 "
Yield of milk from 5 Holstein cows,	43,858 "
Average yield from each cow,	8,771 "
Highest yield,	10,850 "

In the report of the Transactions of the N. Y. State Agricultural Society the average yield of the best dairies of native cows in this State is stated to be 3,870 lbs., while the common average is 2,795 lbs. Our cows have not usually been fed in the winter more than two quarts of grain a day, and have been pastured and soiled in summer. We have not subjected them to the process known as "forcing" to increase the flow of milk for the sake of a record.

—The sleighing has not been very good this winter, but such as it is, it has lasted more than two months. There isn't any lack of snow, it isn't that; but somehow it isn't laid on right. The "thank-you-ma'ams" are fearful and wonderful. Between O. C. and Oneida village—a distance of four miles—there are more than three hundred chances to make a spasmodic obeisance, and there are so many of these pitch-holes between the house and factory (only a mile and a quarter away) that you could almost imagine your cutter to be a skiff riding the waves of a billowy sea.

ITEMS FROM THE SHAKER MANIFESTO.

Mt. Lebanon, N. Y. Passing the street recently we observed great improvements in the sidewalks at the "Center"—Second Order. The North has been making reservoirs for catching and preserving soft water, laying large pipes therefrom to their new wash-house and laundry.

South Union, Ky. Vast improvements are being made here, in and about the streets of the village. Mud is giving place to some expensive macadamized pavements. The entire village has a much improved appearance.

The Shaker Societies in the South and Southwest have been experiencing some unparalleled cold weather. Who has ever associated 25 degrees below zero with Pleasant Hill, Ky., or 24 degrees below zero for several successive days with White Water, O.?

REVIEW NOTES.

In Paradise: From the German of Paul Heyse.

It is a favorite conception with a certain class of modern novelists, to give to their books a title which affords the prospective reader no possible clue to their contents. "In Paradise" belongs in this category; the "Paradise" of the story being nothing more than a kind of beer-garden in Munich, with a comparatively slight bearing on the tale; and its tenants a set of artists, who, to be sure, make up the principal characters, but who only visit their Paradise two or three times during the entire story. The book, in fact, is a picture of art-life in the Bavarian capital, and the scenes are drawn with a free pen, and may supposably be considered true to life. The dramatic effects are often striking and picturesque; and the interest is well sustained, in spite of the evident desire of the author to ventilate his art-philosophy whenever opportunity avails. The noteworthy feature of the book, however, consists in the multiplicity of its heroes and heroines. We have counted five pairs of these worthies, and one or two more could be added without doing any great injustice to the truth. Let us reckon up and see what we can find:

First, there is the sculptor, Hans Jansen, who has worked his way up from poverty to repute, but has a wife who is unfaithful and torments him; and who finds his affinity, and finally runs off with her, without waiting for the divorce, which comes after their first child is born.

Second, is Baron Felix, the young nobleman who turns sculptor on account of a quarrel with his sweetheart, but who after the final reconciliation returns to civil life.

Third, is the battle painter, Rosenbush, who marries the flower painter, Angelica.

Fourth, is the fat painter, Rossel, too rich and lazy to work until he loses his property, and whose lady-love only consents to marry him when she sees him poor and needing a comforter.

Fifth, is the actor, Elfinger, whose inamorata takes pity on him after he returns from the French war with his eyes blinded.

We have exhausted our prescribed number, and still there remain the cynical lieutenant Schnetz and the high art painter, Kohle, and the Greek painter, Stephanopulos, and the Baron F———, and the dog Homo; and we begin to get confused, and hardly know who the central figure ought to be, and which of the crowd to interest ourselves in most strongly. At the same time we are somewhat at a loss for that good moral lesson which it is our duty as wise reviewers to extract from every volume for the benefit of our readers. The truth is, we don't readily find it. We might say that the sorrows of the young baron, in consequence of an early error, should teach us that the consequences of a misdeed are often more enduring, and entail consequences of a graver nature, than can be foreseen; but this is hackneyed, and everybody knows it who takes the trouble to think at all.

Perhaps on the whole we may as well let this book go without attempting to derive a moral from it at all. To the subtle implication throughout its pages, that after all, the life of an artist who is devoted to his art is about as satisfactory a method of passing one's time on this planet as can be devised, we will say nothing. There are natures so constituted as to be perfectly contented with such an existence, and there are others who hunger for graver work. The function of art is by no means to be despised; it is susceptible of being made an elevating and ennobling influence; but it is too often degraded by petty purposes and unworthy aims. As a medium of social culture, it has a valuable service to perform among us; but as an end in itself, we do not consider art culture of prime importance. Its function is, and always should be, that of a handmaid and not of a master.

BROOK FARM AND FOURIER.

Editors American Socialist:—I must ask space to repeat that "Fourierism" was not in any sense the cause or the occasion of the "reverses and ruin" of the transcendental Community called the Brook Farm Institute of Education and Agriculture. There were two distinct phases in what is known as Brook Farm. The first was an outgrowth mainly of Massachusetts Transcendentalism, undertaken with a noble and truly religious purpose, having a deep love of a true life and a perfected humanity, but utterly regardless of the practical considerations essential to success. This phase had come to a virtual end before the influence of Fourier was prominent, and had nothing practical but a legacy of debt to hand over to its successor.

Let Massachusetts have all honor and all the credit to which she is entitled, but do not put on to Fourier or his ideas what do not belong to them. If Brook Farm had been organized with the conditions prescribed by Fourier it might or it might not have succeeded. As it was carried on in defiance of those conditions, it is not fair to charge its apparent failure to Fourier's ideas or to those who believed in them.

But I will venture to affirm, without fear of contradiction, that both its failure and its successes confirmed their faith in the doctrine of Association in the minds of all those who took part in the enterprise and really understood the basic ideas. And I believe that no permanent success in solving the Social problem can be made on a basis less wide than the whole of human nature. No Society can have more than a partial and temporary success which fails to do justice to all the elements, faculties or "passions" (as Fourier calls them) of the Human Soul.

F. S. C.

A KANSAS LETTER.

DEBTS; RAILROAD BUILDING; OUR "JANUARY THAW;" "THE S. U."

Paola, Kansas, Jan. 27, 1879.

Dear Socialist:—Several years ago Horace Greeley wrote of this State, "Kansas is railroad mad." Events have shown that he spoke truth. Some counties have bonded debts equal to twenty-five per cent. of their assessed valuation of property, and are making efforts to effect a compromise that will reduce the debts in the ratio of other contractions in value. Douglass county, in which Lawrence is situated, has not paid any interest on her railroad debts; her county officers having refused to levy taxes for that purpose. Her wholesale merchants and capitalists are moving away, and if no compromise is reached, that beautiful city of historic fame and splendid manufacturing prospects will fall a victim to the curse of debt!

RAILROAD BUILDING

is again agitated. It is proposed to build two railroads from Paola next summer. One is to extend to the southwest corner of the State, four hundred and thirty miles; another northwest to Topeka, one hundred miles. The

company is organized, and is said to be sustained by the Missouri Pacific Railroad Company and by Vanderbilt II.

OUR "JANUARY THAW"

succeeded in melting two feet of snow without the assistance of rain. We had six weeks of fine sleighing. And such sleds! Yankee inventiveness exceeded itself in the unique styles brought forth.

THE "SOCIALISTIC UNION"

is affording an outlet for many of the pent-up schemes of its members. We have heard from one-half of the list, and are in regular correspondence with one-quarter. As we invited correspondence with those only who are Bible Communists, we infer that those who failed to respond to our printed circular are not of that class. Some, who at first claimed to be such, have failed to prove it. Among our regular correspondents there are at least sixteen men whose letters plainly indicate that they want to be leaders of Communities, and yet all but three or four deny that ambition. I believe there is work for all these leaders, if they will be content with small followings at first, and plant their Communities where they are best known. Instead of denying their desire to be leaders, they should confess it and fit themselves for leadership by becoming mediums of the Spirit of Truth and servants of their brethren.

We are glad to find some earnest souls who sincerely seek that preparation of the heart which only will make Communism possible. But we should be sorry to know that among the readers of the AMERICAN SOCIALIST the proportion of Christian Communists is no greater than it is in the "S. U." If this is a fair sample it is not strange that Communities do not multiply faster.

Since writing the above I have read what Mr. J. A. H. Ellis has said about the "S. U." His picture is worse than mine. More disagreement has been expressed among my correspondents on the subject of location than anything else. I believe it is best to keep them where they are best known; and particularly to prevent their becoming "hewers of wood and drawers of water" for capitalists without "one religious belief;" where stock, not souls, does the voting; and where Capital, not Labor, reaps the profits of industry, which I fear may prove to be the case at Gunston, Va. E. YODER.

AN ENGLISH LETTER.

London, Eng., Jan. 4, 1879.

EDITORS AMERICAN SOCIALIST:—If I should succeed this year in getting rid of my property in this country, but fail to find any Socialistic investment, or believers enough to start any company, the summer may see me on your side the ocean, where it seems plain that new departures of your sort are feasible. This depends, however, on the two above contingencies. I must both cut myself free from this old soil, and also fail after some serious efforts to collect brethren here. The superstitious worship of mammon, the Holy One of England, is here so rooted and universal that the latter failure is pretty certain.

Your Spiritualists, I see, consider themselves to have had various communications with Benjamin Franklin. Very likely there may be "controls" that take his name, but I am firmly convinced any such are liars, and believe you could make out a good argument to prove them so. If any spirit comparable to Franklin in patriotism and breadth of humanity were to revisit earthly circles, he would renew some attempt at those improvements on earth which had occupied his mind the latest before departure, *especially* if these happened to have got no attention in that century, to be now forgotten, and yet to have deserved special note, as directed against evils that have grown unchecked ever since. Now, in the last volume of Franklin's collected letters, written the last two months of his life, and almost the last letter, is one to Webster on the desirability of encouraging abroad a knowledge of our own language, and the suicidal folly of any nation doing the contrary—making its written (or rather printed) tongue more and more irregular, imperfect and difficult, so as to discourage its learning by foreigners. Of course, no nation would ever aim at such discouragement, but our language has for two centuries been, like our land, the property of a ruling class or oligarchy who have the anti-national interest in nursing all possible anomalies and difficulties therein, lest artificial class-marks, distinguishing the cultured, rich and leisured from the vulgar, should be obliterated. If the spelling of English had ever been treated as Spanish has been in this century, regularized and made as easy as Spanish to its natives, any Jack would have been as able to spell faultlessly as his master! Oh horrible! could that be tolerated? Of course not. Now you can have no class so interested in America—none probably that could understand the feeling. Yet your continent continues in intellectual slavery to our trumpery grandees' fashions—nay, even to those of a vulgar London Trade-Union of printers! The extract I copy from Franklin will show you what a real and grievous injury these tradesmen have inflicted on the whole English-speaking world by one small change only, and the very easiest to correct. The correct use of capitals (as I take care to use them in MS.) that is, giving a capital letter to every noun, is retained by the printers of every other tongue of our Gothic family: Swedish, Norse, Icelandic, Danish, German, High and Low Dutch, Frisian and Flemish; while none needs it so much as ours, nor grows, like ours, to need it worse and worse every year! I cannot conceive a place where the recovery of this (and perhaps afterward of other lost ground in our language) could be attempted so well as in a printing-house of Socialists like yours. It would show the anti-communist world that Communism could benefit even them somewhat—interpose a real check at one point—to the downward decay of all modern things. Some of your progressives have been discussing, How shall we spell? but if you cannot return this one simple step, you certainly can make no improvements.

Yours truly, EDWARD L. GARBETT.

OF PAUL.

Paul was a Jew, by birth of high degree:
Of morals strict, a zealous Pharisee;
Trained at Gamaliel's feet, well versed in rules
And problems difficult of Jewish schools.
But times had changed, Christ had appeared on earth,
Had lived and died (a man of humble birth);
His followers few, a plebeian class, unlearned,
By Lawyers, Scribes and Pharisees were spurned.
Christ's resurrection e'en was set at naught,
With all the mighty wonders he had wrought;
For unbelief their hearts had seared and scaled,
Till wrath and madness in their breasts prevailed.
Paul was their champion bold, and filled with hate
He thought the sect to crush, exterminate.
He shut in prisons, drove them far from home,
In cities strange or foreign lands to roam.

But God had power to stay this rising scourge
And change the scene; when on the very verge
Of fierce assault upon the hated sect,
Sudden his course was, as by magic, checked:
A light from heaven—a vivid flash—a voice:
The strong man bowed—fell to the earth: rejoice
Ye weary saints! Behold your prostrate foe;
A risen Christ has laid the stout heart low.
And Paul arose a meek and conquered man,
All changed his faith, all changed his life-long plan;
The cross of Christ henceforth was all his theme,
That, and that only, did he glory in.

Paul has not changed, nor has his mission ceased,
Though from the flesh he long has been released;
We are his charge; he 'll guide our willing feet,
Till death 's o'ercome and earth and heaven meet.

E. Y. J.

THE FINAL ISSUE.

It is evident from the recent productions of Hitchcock, Woolsey and others, that a great field of discussion is opening, and that an issue is coming between Primitive and modern Christianity—Primitive Christianity, as laying the axe at the root of all evil, and building up a kingdom of unselfishness, brotherly love and unity; and modern Christianity as leagued with the world, to justify existing selfishness, oppression and social inequality. This is where it must finally come, though it now seems to be mainly a controversy between Labor and Capital. Leading men of the Church are already called upon to defend Capital against Labor, and to explain away the Primitive Communism of the Day of Pentecost, and so justify the present order of the world and society against it—just about as they formerly strove to justify slavery. The article "Wresting the Scriptures," in No. 5, is to the point—very good indeed.

M. LAFAYETTE WORDEN.

Vineland, N. J., Feb. 2, 1879.

SPIRITUALISTIC NOTES.

The London *Spiritualist* proposes to substitute the word *psychic* for *medium*, in the Spiritualistic vocabulary.

Rev. Charles Beecher in his new book on "Spiritual Manifestations," says:

"Modern Spiritualism as it is called, rises above every question that has ever interested and agitated the human heart.....The movement is remarkable, as that of a large class of common people taking hold of and discussing with apparent relish, almost every topic in philosophy, science and theology, ever mooted in the history of the world. If the movement be prompted by spirits, it is remarkable; if not, it is certainly none the less remarkable. If matter thinks, which is the same as to say, if thought is simply molecular change,—if matter thinks, it is remarkable that it thinks persistently and obstinately that there is a Spirit-world.

"The movement is a remarkable one also, if not the result of spiritual agency, from the persistency with which such agency is affirmed, through what are regarded as merely subjective phenomena. The author has never heard of a case in which these subjective laws or influences, whatever they are, have obtained a response stating the non-spiritual origin of the movement. If the phenomena are subjective, one would think circles might be formed among those who accept this explanation, in which some such response might be obtained as this: 'There are no spirits; the so-called spiritual manifestations are all of material origin.' The author has never heard of any such response being received.

"The movement is also remarkable, because it is a religion—a household religion—which is rapidly extending throughout Christendom. It is not in its polished literature, its periodicals, its lectures and its public mediums that the greatest strength of the movement lies. It is in its private or family circles. Directions are given for forming such circles, and in one out of every four families, it is said, a medium will be found. The family circle is to the Spiritualist household what 'family prayers' are to Christian households generally.

"The movement is also remarkable from the extremes of thought and character represented in it. The majority of spiritualists may be uneducated, illiterate, unrefined, but not all. There is a reputable minority of high culture, and eminent literary, and even scientific attainments."

Mr. Beecher also says:

"The omens are of a crisis, the end of a dispensation—call it from one point of view the Christian, or call it from another point of view the anti-Christian dispensation—the omens, by ancient mediums and by modern, are of a crisis."

WOMAN'S TOPICS.

In the penitentiaries of Illinois there are 1,864 men and only 29 women.

Cincinnati is to have a Woman's Art Museum Association, and Denver a Woman's School of Art and Design.

In the United States there are 530 women who are physicians, 420 dentists, 68 preachers, and 5 practicing lawyers.

Jennie Smith, who was miraculously healed while in prayer last spring, of a disease pronounced incurable by physicians, has been holding revival services in New York City.

Miss Ada Bigg was one of the recent competitors for the Ricardo scholarship in Political Economy at University College, London, and received special commendation from the examiners, Professors Fawcett and Jevons.

Poma Bai is a brilliant young Mahratta woman, only twenty-two years old. She has a profound knowledge of Sanscrit literature and great power of original composition, which have given her a recognized position among the learned of India. She began to learn Sanscrit when only four years old.

It is noteworthy that the remarkable feat of Madame Anderson, of walking 2,700 quarter miles in as many quarter hours, was made possible, for one thing, by the dress she wore—easy shoes, a short skirt reaching only to the knee, and pantaloons. In woman's ordinary clothing she would never have succeeded.

Twenty-two women in San Francisco daily hold themselves in readiness to supply the demand for temporary teachers. They go to the office of the School board in the morning, whence they are sent to houses needing teachers for the day. Their compensation is from three to four dollars a day when teaching, and $1.50 for the day when there is no call for them.

A Memphis lady wrote to a friend in the North: "I believe the plague has made a Universalist of me. I have seen men in a moment rise from the depths of degradation and wickedness to Christ-like sublimity in devotion and sacrifice, and the most polluted of my own sex suddenly changed into angels of love and mercy. Thus God teaches us to scorn none of his creatures."

An immense mass-meeting of the women of Salt Lake City was recently held, protesting against the anti-Polygamy legislation of Congress. These women were as earnest and sincere in advocating plural marriage as are the advocates of mono-marriage at the East. Would it not be well for the monogamists to stop slinging mud at the Mormons and shrieking about the "cancerous abomination" of polygamy, until the secret chambers of monogamy have undergone a thorough house-cleaning?

Hester M. Poole, editor of the "Woman and the Household" department of the *Religio-Philosophical Journal*, in a mention of Mrs. Georgiana B. Kirby, of Santa Cruz, Cal., says:

"Mrs. Kirby is widely known as a brilliant, progressive woman and a Spiritualist. She was a member of the famous Brook Farm Community in her younger days, and from her pen have come the best reminiscences of those halcyon days which are extant, in *Lippincott's* and the *Atlantic Monthly* magazines."

Both houses of Congress have passed the bill to enable women to practice in the Supreme Court of the United States. The bill requires of women the same legal preliminary experience and preparation that are required of men. It provides "That any woman who shall have been a member of the bar of the highest court of any State or Territory, or of the Supreme Court of the District of Columbia, for the space of three years, and shall have maintained a good standing before such Court, and who shall be a person of good moral character, shall on motion and the production of such record be admitted to practice before the Supreme Court of the United States."

A correspondent of the N. Y. *Christian Advocate* says of

the Mormon women's mass-meeting: "I was permitted as a reporter to attend in Salt Lake City, Nov. 16, one of the most remarkable meetings ever held on this continent—a mass-meeting of women, called for the express purpose of defending polygamy before an enlightened Christian world. The meeting was held in the Mormon Theater, which was packed from pit to dome with some 2,000 women. Just think of it! Two thousand women met in solemn council to speechify, counsel, and resolve. What for? For this, and nothing more—that they might have the 'privilege of having the smallest fraction of a small man for a husband.'" Just think of another thing while you are about it: How many thousands of women in monogamy—aye, and Christian women too—are there who would rejoice to "have the privilege of having the smallest fraction" only of the sexual oppressors they are tied to?

The St. Louis Woman's Club has been in existence five years. It is a success. Literature, Art, Science, Education and Philanthropy receive systematic attention and study. A St. Louis correspondent of the Chicago *Social Science Journal* writes as follows:

"It is very gratifying to record that great activity is beginning to be apparent in this city, and organizations of women are multiplying. Among the most recent is an organization to found a hospital for children, and a Woman's Union 'for the consideration and dissemination of the science and economy of domestic life.' One noticeable fact in regard to this grand movement among women toward organization is that the names of women entirely unassociated with existing societies appear, while heretofore it was the familiar names of the pioneer women we looked for when any new project was announced. Verily, 'the little leaven' has leavened the whole lump, and if this new year holds any prophecy in its birth, it is the evolution of woman out of narrow limitations into the broad sea of human activities. Receiving her first impetus,—as Mrs. Tracy Cutler told us lately—through the demands of the missionary cause, she has pushed wide open the doors of prejudice that impeded her progress, and made herself a power in the church, in education, till now she is taking the lead in social science and organized methods for the amelioration of humanity."

RECEIVED.

Reason or Riot? An Analysis of the Principles Underlying our System of Labor and the Principles Involved in Determining the Value of Money. By Joseph Eastman: Chicago, 1878.

Travelers' Official Guide of the Railway and Steam Navigation Lines in the United States and Canada. February No. National Railway Publication Company, Philadelphia.

A Chronological History of the New Capitol. Law Proceedings connected therewith, Descriptions of the Building, List of the Members of the Legislature, etc. Albany, N. Y. The Press Company, Printers. 1879.

ONE THING AND ANOTHER.

How is your window-garden?

The Bank of England has let down its posted discount rate from 4 to 3 per cent.

Bayard Taylor's family is left in some destitution in Germany, and Congress has been asked for help.

The Grand Jury of the District of Columbia isn't going to indict Eppa Hunton nor any other man for sending a challenge to fight a duel.

Hartford, Conn., was visited by 2,000 tramps in January, 1878. In January, 1879, there were only 300 of those visitors. It was stone-breaking that did it.

Pelton undertook to be a sort of volunteer jackal to Tilden. But the lion said he didn't want no Carolina doves and Florida aligators bought for him. No, he wouldn't.

The Presbyterians can't sit still and see Talmage fight the dragon as if he were the only soldier enlisted in that war. They feel compromised by his doings, and have named a committee of five to investigate him.

Commissioner Le Duc has found out that our Congress of lawyers isn't worth a cent in the business of distributing seeds to agriculturists. Think of that, farmers, and cast your votes for paragraphers and showmen.

Our Congressmen were very ready to pass that Pension Arrearages Bill, but they are slow enough in appropriating the money when they come to see how the thing is going to work and how much cash is going to be wanted.

Of Mr. Conkling's bad luck in antagonizing Messrs. Hayes and Sherman, the *Nation* says, "It will reduce him by and by to the sorry plight of having to maintain himself in public life by useful industry and by application to serious questions."

Richard Henry Dana, the poet and essayist, and our oldest man of letters, died at his home in Boston, Feb. 2, aged ninety-one years. He was one of the projectors of the *North American Review* in 1814, as well as an associate editor and contributor.

The Southern Democrats in Congress very naturally believe that they are boss in that party, and it makes them mad to have an insolent Northern minority Bragging around that it is going to drive them and their greedy claims away from the public treasury.

The plan of setting tramps to breaking stone has been tried in a number of places, and it has been found to work admirably. After cracking away at the flinty rock for an hour or two before getting anything to eat, the reflective tramp always comes to the conclusion that that particular town is a bad place for him and he'll have no more of it.

When the balance of 5-20 and 10-40 United States bonds is refunded into 4 per cent. bonds the net saving to the Treasury in annual interest will be $8,732,000. We have now by resumption a fixed coin standard of value; a balance of trade of $304,542,571 last year; reduced rates of interest for all private transactions; and an established public credit.

Here it is the 8th day of February, 1879, and, in spite of snow-banks, pains in the stomach after eating, and the prophecies of Mother Shipton, this old sun of ours is going right up, issuing letters of credit to be redeemed in wild flowers next spring, in garden sass next summer, and in yellow corn and pumpkins next fall. Selah. It is most spring all the time.

Dennis Kearney has been trying his tongue at the eulogy of some dead Sister of Charity in San Francisco. He did handsomely. He can make the mourners weep. There wasn't a sulphurous word in the whole of it. D. Kearney has only to harp on a new string to disprove the idea that he is meager in thought and as monotonous as a Chinese tom-tom.

The Government is at work upon the designs for a refrigerating steamer to be used for the disinfection of ships in times of yellow fever. This steamer will be equipped with the means for creating an artificial cold or frost, and when fever ships come into any of our ports it can be used to charge the pestilent vessels with cold air and thus freeze out every germ of disease.

The Princess Louise makes no display of fine clothes or jewels. At a recent entertainment at Rideau Hall she wore no ornament whatever, not even a brooch. Let us take a little breath here: instead of making the Canadians acquainted with a great deal of vice-regal nonsense, as was feared, this lady is likely to save the country a deal of money by her example in dress.

The second edition of Frothingham's "Gerrit Smith" does not question the great philanthropist's veracity. It affirms that Mr. Smith knew that Brown was intent on a raid, but did not know (and could himself deny that he knew) that Harper's Ferry was the chosen rendezvous, or that the plan involved an attack on Federal property—the arsenal—which gave it a seditious character.

The Massachusetts fishermen want to have us ask the British to terminate that clause of the Washington Treaty which relates to fish. Do that and have a tariff on Canadian fish, then the Down-Easters will be able to get their catch into market in time to make a little money. As it is now the Canadians work from the shore and are able to send their fish to our markets almost every day.

The election of the Bulgarian Parliament, or Assembly of Notables, has brought out the fact that every three Turks in four just took themselves out of that province during or since the late war. There are only about 100,000 Turks now remaining in Bulgaria. Of those who thought it best to get away was that colony of Circassians who kept up their old robber ways after being planted there by the Government.

There is a bill in Committee proposing a general concentration of the Indians upon ten reservations, covering in the aggregate 5,441,104 acres. They now occupy forty reservations, covering 26,300,516 acres. The noble red will have to come down to it by and by and hoe corn in summer and cut stove-wood at the back door in winter. When he has learned to do that then he can go to the circus and attend lectures.

The other half of the Joint-Committee for the consideration of Indian affairs recommend that our present policy be continued; that the civil law of the United States be extended to the Indians as far as possible; and that they should have a code of laws specially adapted to them, defining crime and providing a judiciary. Our success in Anglo-Saxonizing the Omahas and Winnebagoes is looked upon as encouraging for all the rest.

The people of Dexter, Maine, seem to have got by the ears over the question whether Cashier Barron was a suicide or a martyr. His alleged defalcations only amount to $3,600, and of this sum $2,000 were secured to the bank by one of his life insurance policies. "He had really no financial motive for suicide. Detective Wiggin, of Boston, who worked up the case at the time of the supposed robbery and murder, in 1878, does not in the least believe that Barron killed himself."

Why don't we have a national high school for the education of statesmen, same as we now have a Military Academy for the training of army officers and a Naval Academy for the breeding of Commodores? It would be a great gain if we had a school that would take young men after leaving college and instruct them in the ten commandments and in everything that an American statesman ought to know. There would be no immodesty in taking such a course of studies as that.

The largest library in the world is the National Library at Paris, which in 1874 contained 2,000,000 printed books and 150,000 manuscripts; the British Museum and the Imperial Library of St. Petersburg had 1,100,000 volumes each in 1874. After them comes the Royal Library of Munich with its 900,000 books. Next to the Congressional Library the Boston Public is the largest one in this country; it has 260,500 volumes. Harvard University collection comes third, with 200,000.

Senator Edmunds has pushed his resolutions to a vote, reaffirming the validity of the XIIIth, XIVth and XVth Amendments of the Constitution. The division was a strictly party one: 23 Republicans in the affirmative and 17 Democrats in the negative, sixteen pairs of Senators not voting. The Republicans think they have by this move slued the Democrats around and made them show their cloven foot, and the Democrats say we han't got no foot to be ashamed of.

At the last hour, as it were, 25 Democratic Senators came to the conclusion that they should serve their party interests by voting with the 15 Administration Republicans to confirm the President's New York Custom-House appointments. Perhaps Conkling and Satan know why 23 Republican Senators and 7 Democrats decided to go on the other side. These figures represent the full strength of the parties in the contest, but owing to the pairing of Senators and to one accident and another the actual votes were something less.

Robert Sumner Stronach and Lewis Potter, two of the Directors of the City of Glasgow Bank, have been convicted of fraud, theft and embezzlement, and sentenced to eighteen months' imprisonment. The five other directors were convicted of uttering false abstracts of balance-sheets and sentenced to eight months' imprisonment. This surprising leniency arose from the circumstance that, in the estimation of the Court, "the prisoners had not falsified the accounts for their own personal benefit but in the mistaken idea that it was for the public good."

It takes a woman to exhibit the real chivalry and daring of heart. Full of affection and healthy appetite for buttered toast and pickles, she will marry her embryo toper in perfect confidence that she is more than a match for rum and gin and brandy at twenty-five cents a glass, and then proceed to love him into good moral shape, and bring him back to us as a banged-up angel and much-abused man. That is what a woman will undertake to do, and let us hope that she can do it once in awhile. Did you ever know of six men with that sort of confidence in themselves?

The House bill for keeping the Chinese out of this country is going to be asphyxiated in the Senate. And apropos to that: the Surveyor-General of California says the Chinese have increased the value of property in California $290,000,000, and this property is held to-day by white men. "These Chinamen have according to official records," says Mr. Joseph Cook, "reclaimed a million acres of marsh lands, which were worth $3 an acre and are now worth $100 an acre, and each is producing seventy-five bushels of wheat."

Governor Robinson, of New York, in his recent message to the Legislature, touches approvingly on the proposal of Lord Dufferin that Niagara Falls shall be set aside by the New York and Canadian governments as a reservation for an international park. The misery awaiting every visitor to our great waterfall is thus condensed by our very practical Governor: "The most favorable points of observation are appropriated for purposes of private profit, while the shores swarm with sharpers, hucksters and peddlers, who perpetually harass all visitors."

M. Grévy, the new French President, says this in his message: "Sincerely submissive to the great law of Parliamentary government, I shall never enter into conflict with the National will conveyed through its Constitutional organs. In the bills which it will submit to the votes of the Chambers, and in the questions raised by the Parliamentary initiation, the Government will be governed by the real wants and unmistakable wishes of the country." M. Gambetta, on taking the chair of the Chamber of Deputies, said that he should "have a jealous regard for the freedom of debate, and that he would protect the minority, but exact respect for the Constitution."

With M. Grévy for her General Superintendent, and with a lot of new foremen in the different Bureaus, France will go on manufacturing peace and prosperity as heretofore. Send in your orders. M. Dufaure pleaded old age and the desirableness of new men, and so a new Ministry has been organized under M. Waddington, with Le Royer, a Senator, as Minister of Justice; Marcère as Minister of the Interior, an office which he also filled in the Jules Simon Ministry; Jules Ferry, as Minister of Public Instruction; Lepère as Minister of Commerce, and Admiral Jauréguibberry as Minister of Marine. The last rumor is that some one else will take the place of Jules Ferry, that gentleman being a sort of a heathen of one sort or another, and therefore, in the

opinion of many, quite unfit to have charge of so important a department as that of Education.

A gentleman, writing from San Miguel, in San Salvador, where he had taken part in an earthquake, says: "I got out of bed with almost lightning rapidity, instantly after I had got into it, and made for the 'patio' or court-yard, to join the other occupants of the house. The group their assembled, upon which the bright moon shed a soft light, made a queer picture and demonstrated beyond a cavil that society in general is given to overdressing, for all of us there assembled held a perfectly polite 'conversazione' without any other vestments than those in which a hasty retreat was made from the trembling bed. Gradually, however, as the fear subsided, everybody seemed to discover that etiquette demanded a 'fuller' dress, and one by one the company slunk away for an additional garment and came back seemingly apologizing for the scanty dress in which the first appearance at the party had been made."

The disease that has appeared in Russia is believed to be the black death which ravaged the world in 1665, and in the fourteenth century left 80,000,000 dead. The accounts from Russia lack definiteness; we only hearing of such cases as occur outside the military cordon. Inside of that the deaths have been nearly five out of every hundred attacked. In the town of Vitlianka 400 persons died at once out of 1,700, and the rest fled, leaving the dead unburied. It is such cases as these which make the Russian authorities resort to the burning of whole towns and villages. This plague-spot is a sparsely settled region extending up the valley of the Volga about 150 miles from its mouth. The disease has only ravaged some of the smaller towns. Astrakan, at the southern end of the infected tract, and Zaritzin, a city of 20,000 north of it, have not suffered much of any yet. Science is better able to cope with such a pestilence than it once was, but on the other hand our railways and rapid transit have made it possible for contagious diseases to spread with lightning-like rapidity. At present we are encouraged by the news that this plague has not taken an epidemic form outside of the Russian cordon. The stoppage of trade and travel between Russia and the rest of Europe is likely to cause a great deal of distress everywhere, but most of all in Russia.

The testimony now coming out before the Potter Sub-Committee in New York City thoroughly confirms the previous impression that an attempt was made by certain Democrats to purchase the South Carolina and Florida Returning-Board with a view to making Mr. Tilden President. Smith M. Weed, Mayor Cooper, Col. Pelton and Manton Marble have each submitted to a long and exhaustive examination. Weed went to South Carolina, and was told by Hardy Solomon, a very Jewish name, engaged in the wholesale grocery trade—that he had that Returning-Board in his pocket and was ready to sell. To cut the matter short, Pelton, as he himself says, bought the stuff on his own responsibility for $80,000, it being, we suppose, a bankrupt's stock and a good deal damaged anyhow. In brief, he undertook to buy what he was unable to pay for, and when he came to offer his bargain to the Democratic Committee, they wouldn't take the goods off his hands. Manton Marble says he went to Florida on his own hook, because that appeared to be a neglected field. He, too, found a Returning-Board that was for sale at a certain price, but being an old newspaper man with an instinct for news, he simply reported the fact to the impecunious Pelton, and continued to report the variations in the price of Returning-Boards. The upshot of it was that Pelton concluded to buy in to the amount of $50,000, but with no better luck than before. Mr. Tilden, at his own request, appeared before the Committee and gave his testimony, denying all knowledge of or complicity with the attempted frauds. He said, "I was resolved, if there was to be an auction of the Chief Magistracy of my country, I would not be among the bidders." The labor of these curb-stone operators is to make out that they were working without authority. Between the Democratic National Committee, who were theoretically conducting the campaign, and Mr. Tilden, who was generally understood to be actually influencing it, there was just the place for such a set of jockeys. It is singular that Mr. Tilden was so confiding in the folks around him, and never once thought to caution them against temptation. How different from Mr. Hayes who, standing apart from the work of conducting his own campaign, yet thought it necessary to put himself on record against evil by advising such men as John Sherman even, and others, not to have anything to do with fraud, but to leave it all to the Democrats.

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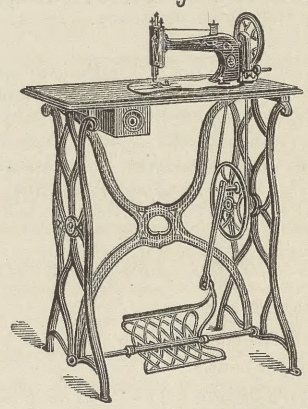

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6.50 A.M.	5.25 P.M.		Walton		11.40 A.M.	5.25 P.M.
9.05 A.M.	6.45 P.M.		Sidney		9.56 A.M.	3.20 P.M.
11.00 A.M.	8.00 P.M.	Arr.	Norwich	Dep.	8.30 A.M.	1.30 P.M.
3.15 P.M.	8.30 A.M.	Dep.	Norwich	Arr.	7.20 P.M.	1.15 P.M.
6.45 P.M.	12.00 M.	Arr.	Oneida	Dep.	3.00 P.M.	9.30 A.M.
*9.40 A.M.	3.00 P.M.	Dep.	Oneida	Arr.	12 00 M.	†5.00 P.M.
*2.30 P.M.	7.00 P.M.	Arr.	Oswego	Dep.	7.30 A.M.	†12.00 M.

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